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CONTENTS

ONCE UPON A TIME; A Christmas Meditation	355
<i>By The Reverend Leopold Kroll, Superior of the Order of the Holy Cross.</i>	
THE INCARNATION	358
<i>By Edward Bouverie Pusey, Leader of the Catholic Revival in the Anglican Church.</i>	
THE AUGUSTINIAN CATENA	365
LAMENTATIONS—1954	368
<i>By Virginia Pellett, Associate of the Order of Saint Helena and Communicant of St. Mary the Virgin, N. Y. C.</i>	
FIVE-MINUTE SERMON	372
<i>By James O. S. Huntington, O. H. C.</i>	
STUDIES IN PRIESTHOOD	374
<i>By Shirley C. Hughson, O. H. C.</i>	
NOTES	379
ORDER OF SAINT HELENA NOTES	380
WHERE WE ARE	382
CURRENT APPOINTMENTS	382
INDEX, 1954	384



MADONNA AND CHILD

Ascribed to Roger De La Pasture

The Holy Cross Magazine

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1954

Once Upon A Time

A Christmas Meditation

BY THE REVEREND LEOPOLD KROLL,
Superior of the Order of the Holy Cross

Once upon a time there was nothing at all—except God. There were no stars shining in the heavens; no sun or moon to light the day and night; no earth spinning its seemingly ceaseless way around the sun; no human beings to marvel and wonder and question why they should be or why there should be a universe. No space for there was not even an atom by which to measure an infinitesimal distance. No time for there was nothing which took time to move from one place to another. Nothing except God for Whom neither time nor space existed. God in His infinite perfect Triune life—in His simultaneous and unending possession of perfect life. The Father, Son and Holy Spirit sharing one life and in the other their perfect love for each other; an existence of bliss, happiness and peace to which nothing could be added to make it more perfect, nor anything taken away to make it ever the less perfect. The Father begetting the Word, the perfect per-

sonal expression of Himself; the Son in whom He was well pleased. The Father and the Son united in the ecstatic Kiss of the most high God, the Holy Spirit, proceeding from both in their mutual interchange of love.

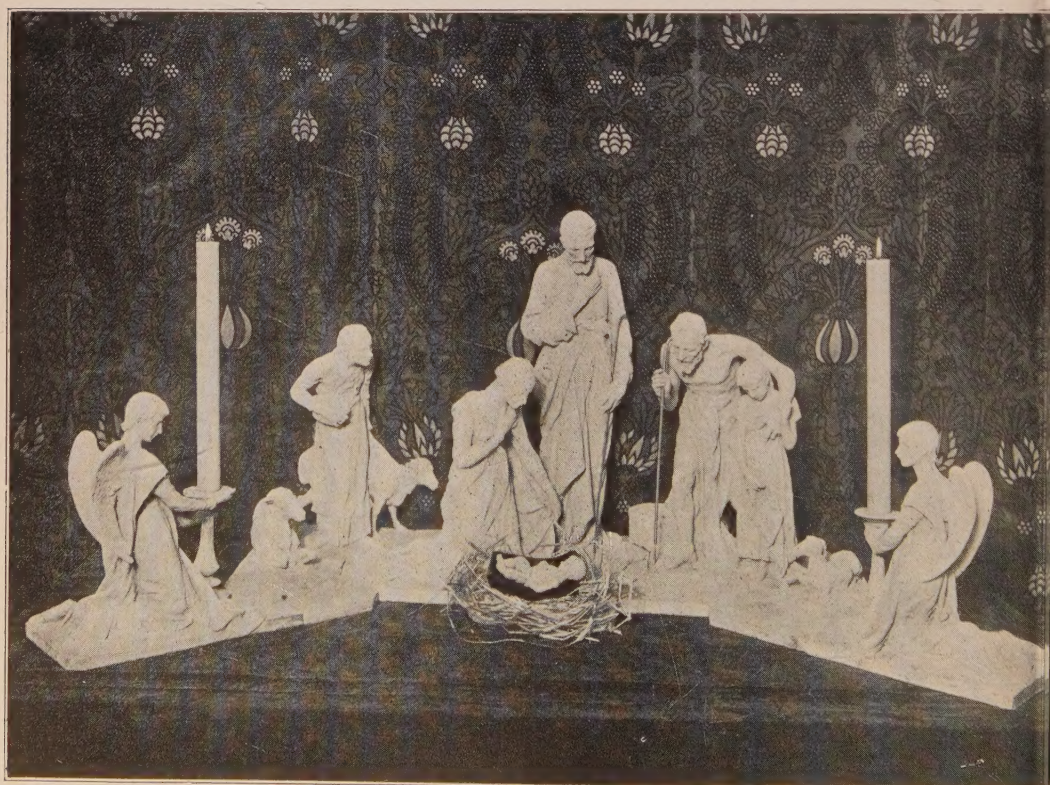
And once upon a time, when there was no time, this God, who needed not that there be anyone or anything outside His Triune life to express His wisdom, His power or His love—but simply willing to share His life said, "Let there be light," and there was light. In the highest flights of our imaginings, we—who can only rearrange and move about the things given to us—cannot begin to comprehend what it is to bring into existence that which previously did not exist. Nor can we devise any sufficient reason why a universe should have been created. The best we can say is that the only one who could create a universe must be one for whom the universe is unnecessary.

With this creative and sustaining fiat, "Let there be light," began the eons long history

of the universe which we so imperfectly know.

Again, after untold ages, once upon a time a queer two-legged animal, perhaps alone, or with another of his kind, like him and yet unlike him—one in whom he has found the fulfillment of himself and who he knows, to their mutual joy, has also found the fulfillment of herself in him,—sits huddled over a fire in a cave. An entirely new and terrifying emotion stirs within him and will not be quieted. He has no word for it because he has never before experienced it. He wants to tell her, who is moving about in the dimly lit cave, but what to call it. Moreover a part of the fear is that he knows a barrier has arisen between them and now he is afraid and ashamed to share this new thing with her. He also senses that she too is afraid with a new fear which she is at one and the same time unwilling and yet anxious to share with him. What they had done we cannot now know. But we can be sure that in some man-

ner a choice between two ways of acting had been presented to them. One of these ways they should have followed and the other they shouldn't. They knew not of right and wrong, of good and evil—such had never before come into their experience. But a choice had been presented to them and they chose that which they knew they should not have. At that moment the "mystery of iniquity" came into their lives. No longer was there any peace within or between them; the knowledge that each knew of the other's failure and shame and weakness caused hatred, darkening the understanding. No longer could they enjoy and rest in a perfect interchange of trust and confidence. Now they were afraid that the knowledge one had of the other would be used against one. Added to this was the awful realization of their utter impotence to go back in time in order to make the right choice, and so undo what had been done. Also was there the growing realization that in their own power they could



CRECHE—By Passaglia

nothing to remove the barrier between them nor to drive out the gnawing anguish of fear and shame. They knew somehow that it was impossible for one or the other to get out of themselves, as it were, in order to take this terrifying thing out of their lives. Such was their state that they would have inevitably gone down the abyss of despair and self destruction. We believe though that God, in His mercy, revealed to them that one could be given one who alone could remedy the state of body and soul into which they had brought themselves and all who should come after them.

Once upon a time then, we find another man and woman alone in a stable. They were strangers in the village and no one had been found who was able to give them lodging for the night. An inn-keeper had told them that they might sleep on the straw in his stable. The time had come for the woman to bear her first child. Centuries upon centuries have passed since we saw first man and woman alone in their cave. Men and women had so multiplied that they now inhabited the whole earth. In the hearts of them all was the knowledge that they were not as they should be; they were still possessed by the shame and fear of what they were. The spark of hope had never been quenched—the hope that somehow at some time they would be saved from this which so disquieted them. Mighty kings and kingdoms, wars of conquest, migrations of entire nations, sacrifices innumerable of animals and even fellow beings—none of these was able to bring about that which man was looking for—salvation from himself. To one peculiar nation strange messages had been given—messages that in the royal family of that people, the family of David, would come a king who shall reign and prosper and shall execute judgement and justice in the earth: that his Name shall be “The Lord our Righteousness:” that “there cometh a mighty Prophet, and he alone reneweth Jerusalem.”

This young woman, soon now to be a mother, was of the family of David. She knew therefore of the destiny of her family. To her also a message had been given—“Behold thou shalt conceive in thy womb and shall bring



forth a son and shall call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever and of his kingdom there shall be no end.” She, the mother of a king, the Saviour—a poor country girl from Nazareth—but, “behold from henceforth all generations shall call me blessed; for He that is mighty hath magnified me and holy is his Name.” Her husband Joseph, a just man, when told of these things, trusted her, her purity, her honesty, and did not put her away from him as an adulteress. Now he waits quietly, lovingly, deeply conscious that the fullness of time has come, that the infant about to be born will bring peace and salvation to all mankind.

A baby's cry is heard in the stillness of the night—Mary and Joseph bend adoringly over the newborn one—their whole beings filled with peace and joy. In Him are they made one, in Him can they find each other without fear or shame: in Him heaven and earth are one again.

“Today the Christ is born: today hath a Saviour appeared: today on earth Angels are singing, Archangels rejoicing: today the righteous exult and say, Glory to God in the highest, alleluia.” (Antiphon on Magnificat Second Vespers of Christmas)

The Incarnation

BY EDWARD BOUVERIE PUSEY

"Let this mind be in you, which was also in Christ Jesus, Who, being in the Form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant." (Philippians 2:5-7.)

"He emptied Himself." Such is the full force of the amazing word, for which we read "He made Himself of no reputation." So much does God's Holy Word often contain in one word, partaking not of our infirmity of language, but of His Infinity. "He emptied Himself." He, the Eternal Son of the Eternal Father, God of God, Light of Light, Co-equal with the Father, Who hath neither beginning nor end, but is Himself, "the Beginning and the End, the First and the Last," Uncreate, and the Creator, Infinite, Almighty, dwelling Ever-Blessed in the Infinite Love of the Father, worshipped by Cherubim and Seraphim, and all the Host of Heaven and the Heaven of Heavens, became what He was not, Flesh; and, since what He was, God, He could not cease to be, yet He was as though He were It not. What He had not been, He became; and that so as to seem not to be what He was. He became what He was not! Awful words to use; "God became," as though the Unchangeable could change. Yet He says, "The Word, who was God, became Flesh," became, not by ceasing to be what He was, but by taking into Himself what He was not; by veiling Himself under the Flesh which He united for ever with Himself. "He emptied Himself." He the Creator, passed by the Heavenly Host, delivered not them, by taking their nature, but came down to us, who were "lower than the Angels," last in order of His rational creation, and became as one of us. All His Attributes He veiled and hid; His Infinity, to abide, like other unborn babes, within the Virgin's womb; His Eternity, to receive birth in time, younger than His creatures; His Unchangeableness, to grow in stature, and (as it would seem) for His earthly Form

to decay, and be worn by His sufferings. His Wisdom, "for our sake and among us to be ignorant, as Man," "of that which, a Lord, He knew;" His Self-sufficiency, that He, who had all things, became as though He had nothing. He forewent no things without Him only; He forewent Himself. He, the Creator, not only made Himself to need the creatures which He had formed, and was without them—He was hungry, and thirsty, and wearied, but even in the things which He wrought, He depended not alone on the Godhead within Him, but on the Father. His Works were not His own works, but His Father's. He came to do not His own Will, but His Father's, although He and the Father were One, and He was that Will. "My meat is to do the will of Him that sent Me, and to finish His work." He prayed, and praying was heard, though Himself was God. He was strengthened, as Man, by the Angel whom, as God, He created. Yea, still more did He forego His power, in that not only what He wrought, He wrought by the power of the Father, but He was content to seem to effect nothing. He appeared but to prepare His own way. His visible ministry was scarcely differed from that of His forerunner; He took up the words of His servant "Repent, for the Kingdom of Heaven is at hand:" He baptized not to Himself, whom He hid. He "came not in His own Name." He was content, when on earth, not to "see the travail of His own soul." He gave not the Spirit. "I, if I be lifted up, from the earth, shall draw all men unto Me." "Greater works," saith He to His disciples, "than these shall he do that believeth on Me, because I go to the Father." His visible Presence was but a preparation for His invisible. His Presence was weak, as "despised, and rejected;" His absence was with power, He sowed, for His servants to reap. He laid the foundation, even Himself, but deep, hidden, invisible, whereon His servants were to build.

Again, how must He have "emptied Himself" of His Majesty, who, when, "with one rough word," He could have destroyed the ungodly, and "with the Breath of His Mouth" have (as He shall hereafter) "slain the wicked," was Himself sold into their hands, for the price of a bondslave. He "hid not His face from shame and spitting," before whom Angels veil their faces. Man discerned nothing to awe him from buffeting that Countenance before which the wicked shall melt away; the Judge of Heaven and earth stood before wicked judges, and they beheld neither His innocence nor their own guilt. They condemned Him because He owned that He was what He was, God. He "emptied Himself" of His Immortality, and the Immortal died. He was hidden not only from men, but from evil spirits, who see what lies below, in the heart, more than man; and thus the deceiver was strongly deceived, himself to destroy his won power, and set his captives free. The princes of this world (the rulers of darkness) discerned Him not, and so "crucified the Lord of glory." "of God," it has been said, "was crucified and died in that Human Nature which, from Its participation in the united Word, calleth also for the Name of God."

But what (if we may speak reverently of these mysteries), seems yet more amazing, He was content to veil even that, in Himself, wherein, so to say, God is most God, the Glory of the Divinity, His Holy Being, whereby He hateth all iniquity. He, who is "the Truth," was contented to be called "that deceiver;" they said of Him, "Nay, but He deceiveth the people." He hid His Holiness, so that His apostate angel shrank not from approaching Him, to tempt Him. He came "in the likeness of sinful flesh," so that His fallen creature thought that He might become as himself. He veiled the very humility wherewith He humbled Himself to be obedient, so that Satan thought that He might be tempted through pride. He was content to be thought able to covet the creatures which He had made, and, like us, to prefer them to the Father; yea, and the very lowest of the creatures, which even man can despise. They called Him "a gluttonous man, and a wine-bibber." "We know,"



say they, "that this man is a sinner." They reproached Him for disobedience to the Father, and breaking the law which He gave. So wholly was He made like unto us, in all things, sin only excepted, that man could not discern that He, the Holy God, was not (shocking to say) unholy man.

It surpasses all thought, it amazes, it confounds, to think of God becoming man; the Infinite enshrined within the finite, the Lord of all blended with His servant, the Creator with His creature! It is a depth of mystery unsearchable. We must shrink with awe when we pronounce it. Of old they fell down and worshipped, when, in our Creed, they uttered it—"God was made Man." It was an unimaginable condescension for God to create. From Eternity, *in* Eternity (since it had no beginning,) He was Ever-blessed, Love loving Love in the Holy Spirit, who is the Bond of Love and Unity. He was, in Himself, All-perfect. He needed nothing, changed not. And yet, in that He created, He did a new thing, and formed those who needed Him, as though *He* needed them. He formed them to serve Him who needed them not, and He accepted their service. It was much, as Scripture saith, to "humble Himself to behold the things which are in Heaven and earth." But that He, who was Perfect in Himself, should take into Himself some-

thing without Him; that He who is All in all, should add something to Himself; that He who is a Spirit, should take into Himself that which was material; in a word, that God (if we realize to ourselves what that word God is) should take into Himself what is not God; one must stand speechless with awe at so amazing a mystery. How must we be amazed and scarce believe for joy, to think that that which He so took was man, ourselves, our fallen, sinful, in Him Alone un-sinful, un-sinful nature.

It had been past belief, were it not more past belief that what He declares should not be true, that God should take the manhood into God, had it been all perfection, had He even in it appeared in His Own Glory, as He now is, or as He shall be when He again appeareth. But Scripture veils even this truth, like Himself, in lowliness. It says, "the Word became Flesh", that is God Man. It saith not even "became Man," but "became Flesh." It calls that which He took for us, our human nature, from that which in us is the lowest, our "flesh." His Humility held back from nothing, not even our fallen flesh, which we had so defiled, in Him Alone "without desire of sin." He became Man, in all his infirmity, all the infirmities brought upon him by sin, only not sin itself. He so became man, that the tears which man hides for shame He wept, wept as one who suffered, and was, as it were, mastered by suffering, as though He could not but weep. There burst from His Body "sweat, as it were great drops of blood," the sign of weakness, the very penalty of Adam's sin. And at this time what became He? What even man pities, as helpless; what is the very type of helplessness; every member powerless, moved at will, yet unable to move itself; helpless to utter even its own wants and helplessness. One had not dared so to speak of His Ineffable Humility, lest we, so little humble, should not be able with reverence so to think on His Humility, had they not of old, in more reverent days, so spoken. But now we would repeat it, and, with Sarah, laugh with wondering joy. "For us" men "a Child was born;" the Lord of Hosts was born a Child; the Everlasting God, who was before all times, was born in time. He be-

came man, who created man. He who guides the stars in their courses, lay motionless. He who gives speech to men and Angels, the Word, in whom is all utterance and all knowledge, lay speechless, so that, in the language of prophecy, He could not yet "say My Father, My Mother." He was born of the mother whom He had created for Himself; He was borne on the hands which He had formed; He, as Scripture says, received infantine nourishment at her breasts, which He filled; He, if in this too He were like other infants, gave witness, by His Tears, that He was born to suffer for us, as we suffer ourselves. "So deeply had human pride sunk us," says an ancient Bishop, "that nothing but Divine Humility could raise us."

The Divine words speak of Him as a once Perfect God, and Perfect Man. He was both wholly. Nothing was lacking to His perfection, as God; nothing of man's infirmities, which flow from sin, though without touch of sin, was lacking that He should be perfect Man. Our imperfect nature He took perfectly. He *was* in the "Form of God;" He took upon Himself "the form of a servant." "In the Form of God," that is, in the very Essence of God; "in the form of man," that is, in the essence of man. Before, He was in that only, whereby God is what He is, "the Form of God," the fulness of Divinity. "He emptied Himself," and took the fulness of human nature, all which maketh *it* what *it* is. He, the Only Begotten, in all things Equal to the Father, Equal in Glory, Majesty, Eternity, took the form of a servant, became the Brother of those who were under the yoke of servitude. To Him who was Equal with God, it became, in prophecy, a title of honour, that He was the servant of God; He, in whom the Father was ever well-pleased, as the Son, now became the chosen "Servant," in whom His Soul delighted.

And as was His Birth, such was His life. We, being poor, having the intrinsic poverty of our sinful wretchedness, poor in His Holy Spirit, think it much if we have not all we long for; He "being rich," in the love of the Co-Equal Trinity, in the Bosom of the Fa-

ner, emptied Himself of His Riches, and, for our sakes, "became poor." We long to be and to have what we are not and have not; He forewent what He was and had. We long to be first; He became last, even man; and among men, "as he that serveth." We, deserving contempt, wish to be esteemed, are impatient of reproach; He, who alone hath glory, was content to be despised by His creature, man; yea, "to be a worm and no man, a very scorn of men, and an outcast of the people," an outcast of the very outcasts; the very abjects gathered themselves together against Me." "We," says the same holy Bishop, "being men, wished to be God—so be lost; He, being God, willed to be Man, to find that which was lost."

And not only in Birth, in Life, in Death, but now also in His Glory, He is content to be hidden still. So did He veil His Majesty, that because, as Man, He confessed, "My Father is greater than I," some whom He came to redeem will not believe in Him; others believe not in Him as He is. The world still knoweth Him not, even as then "it knew Him not." He still cometh to His town, "and His own (His purchased ones) receive Him not." He still endures "the blasphemy of the multitude," is still neglected and trampled upon in His poor, despised and profaned in His Sacraments, hated in His servants, and in His body, the Church; alas! that we must say it, scoffed at by the infidel; and, worst of all, how often have they who own Him been ashamed to confess Him before men, ashamed of Him, their

Saviour and their God! He is still content to be unknown to the wise and prudent in their own conceits, to be despised in Lazarus, and, as at this time, to receive the hidden worship of those whom the world knows nothing of, the poor, the desolate, the humble, the mourner, the broken-hearted, the stranger.

And all this for us ungrateful! "This," says an ancient father, "is the glory of Christ, that in His Body He took the state of servitude, that He might give liberty to all; He bore our sins that He might take away the sin of the world; He was made a servant, sin, a curse, that thou mightest cease to be the servant of sin; that he might absolve thee from the curse of Divine sentence." He became humble that He might cure our pride.

My brethren, we must not, on this our day of rejoicing, content ourselves with even holy feelings and thankfulness; we must not even think that we joy in the Lord, unless we seek to become like the Lord. They only can joy in Him who are like Him; man, when humbled, in a Humble God.

This is the special festival of humility, as of joy, a lowly joy, a joy of the lowly. Our Lord, from the manger, where, for our sakes, He deigned to lie, preacheth to us humility. This was the beginning and end of His teaching. He taught it in action now, by His Birth; He taught it in all His Life and Sufferings; He summed up His teaching in this, a little before those Sufferings, when He washed His disciples' feet,



and said "know ye what I have done to you? If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet. I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." He not merely, as in the days of His flesh, setteth before us, His disciples, a little child, and bids us become like it, if we would, "enter into the Kingdom of Heaven;" He has Himself become that little Child. Year by year He sets Himself before us, a little Child, in great humility, and bids us become like Him, that when He appears again, in His glorious Majesty, we may again be made like Him. Year by year, through His Holy Nativity, He calleth us to behold Him, and crieth, by His very speechless Infancy, "Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." "The Master," says a holy Father, "the Son of God, the Wisdom of God, through whom all things were made, preacheth. He calleth the human race, and saith, 'Learn of Me.' What? 'how I created heaven and earth? how all things were in Me before they were?' No; but 'I am meek and lowly of heart.'" The mysteries of His Godhead are the contemplation of eternity for those who shall see God; now He would teach us what for us He became, the mystery of His Humility in His Incarnation. God Incarnate preaches humility to His creature.

For this is the foundation of the whole building of Christian virtues; or rather, thus alone can we reach that Foundation, whereon alone we can build securely. The heathen had semblances or images of well nigh every virtue. He had many excellencies, here and there, which put Christians to shame. Wretchedly corrupt as life was upon the whole, still not individuals only, but even nations, had great single virtues. The heathen had self-devotion, contentment, contempt of the world without him, and of the flesh; he had fortitude, endurance, self-denial, abstemiousness, temperance, chastity, even a sort of reverence for God whom he knew not; but he had not humility. The first sin, the wish to be as God, pride, spoiled them all. Man, in his natural state, claims, as his own, what is God's; and so he dis-

pleases God, whom he robs of His Honour. And so the first beginning of Christian virtues is to lay aside pride. It is to own that we have nothing, that so we may receive all, and hold all of God; and when, as being in Christ and partaking of His Riches, we begin to have, still to own that, of our own, we have nothing. It is the only hope of our sinful selves to be freed from what is our own, and have what is not our own, but His. Our own fruits were but sin; our inheritance, the wages of sin, death. What we have is His Gift; what we hope for is still His Gift: our price, His Blood; ourselves, His Purchase; our life, His within us; our sanctification, Himself; our works, His Grace, preventing, working, finishing; our hope, His pardoning mercy, accepting what He gave, filling up what we lack, "forgiving all our iniquities, healing" at length and forever "all our infirmities, redeeming our life from destruction, crowning" His Redeemed, as His own Gift still, "with mercy and loving kindness," and filling our emptiness with His Endless Good.

But not only in general or towards Him have we need of humility. It enters in detail into each Christian grace, so that it has been said "well nigh the whole substance of the Christian discipline is humility." Every mountain of human pride must be brought low to prepare the Lord's way; and so shall the lowly valley be exalted. Without humility, there can be no resignation, since humility alone knows its sufferings and sorrows to be less than it deserves; no peace for contention cometh of want of humility; no kindness, for pride envieth; and this St. Paul assigns as the very reason why "love envieth not," that it "is not puffed up" that it, is humble. How shall there, without it, be any Christian grace, since all are the fruits of God's Holy Spirit, as He "resisteth the proud and giveth grace unto the lowly;" "He dwelleth in the humble and contrite heart." If love be the summit of all virtues, humility is the foundation. He humbled Himself because He loved us: we must be humble in order to love Him; for to such only will He impart His Love. "The Publican would not so much as lift up his eyes to Heaven," and God was more pleased with

the confession of sins in the sinner, than in the recounting of the virtues of the righteous. The Canaanitish woman was content with the portion of the dogs, and she had "the children's bread." The gate of life is low as well as narrow. Through the lowly portal of repentance, we are brought into the Church; and humble as little children must we again become, if we would enter the everlasting gates.

Well indeed may the Christian be ashamed not to be humble, for whom God became humble; to be exalted where the Master was abased; to be had in honour where He was despised; to be rich where He was poor; to be waited upon where He "came not to be ministered unto but to minister." Yea, that it must be so, well may we, if we have any humility, be ashamed to be waited on, honoured, served, by those who are perhaps higher in God's Favour and who will one day behold His Presence nearer than we, who now are first. Well will it be for us, while we accept such services, we be ashamed to receive them, as unworthy of them, and in that shame learn the humility, which they who render them learn by being the last.

We may not then contemplate a humble behaviour without longing ourselves to be humble. If on this Day, thou hast some thoughts of thankfulness for the great humility of thy Lord, follow it; so shalt thou cherish them. Humbled thyself, thou shalt love thy Humbled Saviour. Thoughts are wasted, unless turned into action. Seek in daily action to prefer others to thyself; give to others, when thou mayest, the first place, and take the last; be glad when others are praised and thou passed over; others are listened to and thou disregarded; forget thy good deeds remember thy sins; consider what is good in thy neighbour, what is evil in thyself! amid what disadvantages they are what they are, how fenced around and with what supplies of grace we are but what we are. If thou must be outwardly honoured and served, inwardly abase thyself as unworthy; if praised, call quick to mind the ill thou knowest of thyself and others now not of; be very jealous not to seek praise, not to say anything with a view to



"UNTO US A CHILD IS BORN . . ."

obtain praise, or to be thought well of; be not over-anxious to clear thyself from blame; all blame is deserved, if not at man's hand, yet at God's; in undeserved blame see, (as has been said by a good Bishop of our Church,) what but for God's grace, thou wouldest even now be; in praise, what by God's grace we should have been, but, through our sin, are not; confess habitually to God the sins of thy youth, thy many shortcomings, thy daily infirmities; consider with thyself what God is, and what thou; He, how pure! thou, in thyself nothing; of thyself but sin; pray to see thy sins as God seeth them; so, striking "root downwards" in humility, shalt thou bear "fruit upwards" unto God; so, laying a deep foundation, shall thy house remain. The tree falls with any gust of wind when the root is near the surface; the house which has a shallow foundation is soon shaken. High and wide as the noblest trees spread, so deep and wide their roots are sunk below; the more majestic and nobler a pile of building, the deeper its foundation; their height is but an earnest of their lowliness; you see their height, their lowliness

is hidden; the use of sinking thus deep is not plain to sight, yet were they not thus lowly, they could not be thus lofty. Dig deep then the foundation of humility, so only mayest thou hope to reach the height of charity; for by humility alone canst thou reach that Rock, which shall not be shaken, that is Christ. Founded by humility on that Rock, the storms of the world shall not shake thee, the torrent of evil custom shall not bear thee away, the empty winds of vanity shall not cast thee down. Founded deep on that Rock, thou mayest build day by day that tower whose top shall reach unto Heaven, to the very Presence of God, the sight of God, and shalt be able to finish it; for He shall raise thee thither, who for thy sake abased Himself to us.

God is reached, not by lifting up ourselves, but by casting down ourselves; we cannot approach Him, but He cometh nigh to us, even to those who are cast down. Be humble with Him, who humbled Himself for thee, and He with Himself shall exalt thee. Be empty of thyself, and He with Himself shall fill thee. The sins which thou in humility rememberest, God, for Christ's sake, will forget; the good deeds which in humility thou forgettest, He for Christ's sake will accept; and when thou acknowledged their worthlessness, He will give them a worth which of themselves they could not have. He hath respect unto the lowly. Though we have nothing else in us worthy of His gracious regard, yet, if we be lowly, He will deign to look upon us. He will, herein at least, see in us the likeness of His Son; and while we humble ourselves to Hell, where we deserve to be, He will raise us up whither we deserve not, to Heaven.

But let us beware lest we deceive ourselves. What would be humility in others, may be pride in us. We know not mostly, but are learning feebly, what deep humility we need. We have learnt nothing until we have learnt to be last of all, to take the lowest place, and believe that it is the fittest place for us; to compare ourselves with none, except to abase ourselves; to see God in all besides, in ourselves our own hideousness and deformity, and the scars of our manifold sins;

to count ourselves unworthy to be last in that glorious company which shall see His Blissful Countenance for ever, and willing to be placed by Him not first, but last. Sad as it is, this to most of us will be nearer the truth. For "many that are first shall be last, and the last first." They whom the world despises, they whom, alas! too many of us, in the pride of our hearts, our station, our intellect, once little accounted of, shall be among the nearest friends of the Bridegroom in the Heavenly Halls. The weak in intellect but strong in love, the ignorant of all knowledge except the knowledge of God, the poor in all things outward, but rich in "the ornament of a meek and quiet spirit," shall by their love be borne aloft, shall, for their true poverty, receive the Kingdom of Heaven, as being like Him whose it is, and who for us became poor; they shall, for their true humility, be exalted, as having "the mind of Christ," "who emptied Himself, and became obedient unto death, and that the Death of the Cross; wherefore God hath highly exalted Him, and given Him a Name above every name." For us, who are in this day exalted, well will it be if, in that day, we be but least, lowest, last, where to be least and last is above all our deserts, as much as Heaven is above Hell.

Cling, then, fast to humility, shrink from station, advancement, honour, praise, prosperity, if thou mayest, and whatever else may hinder it. If thou must have any of these, humble thyself yet more in private. Take we gladly shame, reproach, abasement whatever may teach us what we are. And on this day seek we, as we may, the mind of little children, unlearn ourselves and our self-esteem; even in the outward joys which any may have, prefer one another, as esteeming others better than ourselves. Study in them the Mind of Christ Jesus, that we cannot be like them in innocence, we may at least in lowliness, and for His sake who, as on this Day, deigned to become for us a little Child, bearing in us some shadow of His Humility, inwrought by Him, we may by Him be made partakers of the reality of His Glory. To whom, with the Father and the Holy Ghost, be all glory.

The Augustinian Catena

CHAPTER II.

Of The Wretchedness and Frailty of Man

O wretched man that I am! when shall my crookedness be conformed to Thy uprightness?

Thou, O Lord, lovest solitude, but I a multitude: Thou lovest silence, I, clamour: Thou lovest truth, but I, vanity: Thou lovest purity, but I follow after impurity.

What more, O Lord? Thou art good. I am bad: Thou art pious, I impious: Thou art holy, I wretched: Thou art righteous, I unrighteous: Thou art light, I am blind: Thou art life, I am dead: Thou art healing, I am sick: Thou art joy, I am sorrow: Thou art perfect truth, and I, like every man living, am altogether vanity.

Alas! What then, O Creator, can I say? Hear, O Creator, I Thy creature, am about to perish: I am Thy creature, yet I die: I am Thy handiwork, yet now I am reduced to nothing.

Thy hands, O Lord, have made me and fashioned me in Thine image: those very hands, I say, which were pierced by nails for me.

Despise not then, the work of Thine own hands, O Lord: look I pray Thee, at the wounds in Thy hands.

Behold, O Lord, Thou hast graven me in the palms of Thy hands: read that writing, and save me.

Behold, I, Thy creature, long for Thee: Thou art my Creator, recreate me.

Behold, I, Thy handiwork, cry to Thee, Thou art life, quicken me.

Behold, I, Thine image, look towards Thee. Thou, O Sculptor, restore me.

Spare me, O Lord, for I have but a few days I can call my own.

2. What is man, that he can converse with God his Maker?

Spare me, who speak to Thee: pardon Thy servant, who presumes to talk so much to the Lord: necessity has no law.

Sorrow compels me to speak, the calamities which I suffer force me to cry out.

I am diseased: I call upon the Physician.

I am blind: I grope towards the Light. I am dead: I breathe out my longing for life to Thee, O Life.

Thou art the Physician. Thou art Light. Thou art life.

Jesus of Nazareth, have mercy upon me.

Thou Son of David have mercy upon me.

Thou Fountain of mercy hear the call of the sick man. O Thou Light, who passest by, wait upon the blind man, stretch out Thy hand to him, that he may come to Thee, and in Thy light may see light.

O quickening Life, call back the dead.

What am I, who speak to Thee? Woe is me, O Lord, spare me, O Lord, unhappy man that I am.

Man that is born of woman hath but a short time to live, and is full of misery.

Man, I say, was made subject to vanity, and is to be compared unto the beast that perish, for he was made like unto them.

3. And again, what am I? Profound darkness, worthless clay, the son of wrath, a vessel for dishonour, born in sin, living in misery, about to die in anguish.

Ah, wretched man that I am, what shall I become? A vessel of corruption, full of uncleanness and dread, blind, poor, naked, subject to many necessities, ignorant of my beginning and of my end, a wretched mortal, whose days are gone like a shadow; like the shadow of the moon man passes away, as the flower of a tree grows, and then suddenly perishes: first it blossoms, and then it immediately fades away.

My life, I say, is frail and fleeting, a vain life, a life which, the more it waxes the sooner it wanes: the more it goes forward the nearer it approaches to death; a life beset by error and gloom and snares of death.

Now I rejoice, then immediately am sad: At one time I flourish, at another time I waste away.

Sometimes I seem to be happy, sometimes I am sad: Sometimes I laugh, and then again, I weep.

So all things are subject to change, and nothing ever remains for one hour the same.

Now fear and trembling, now hunger and thirst, now, heat and cold, then sorrow prevails, and is followed closely by this importunate death, which daily, in a thousand ways, unexpectedly seizes upon unfortunate men.

This one it kills by fevers: that one it overwhelms by sorrows. This one it consumes by hunger, that one is cut off by thirst. One man is drowned by water, another is strangled with a rope. This one the flame consumes: that one is devoured by the teeth of wild beasts. This one is slain by the sword; that one poison destroys. And sudden fright compels yet another to put an end to his wretched life.

And there is this above all these great miseries, that although nothing is more inevitable than death, yet man is nevertheless ignorant of his own end.

And when he thinks he is safe, he is annihilated, and his hope is gone.

Man does not know when, or where, or in what manner he will die, but yet it is certain that die he will.

4. Behold, O Lord, although I suffer all the miseries of man, yet I am not afraid. How great calamities do I endure, yet do I not grieve, nor cry to Thee.

I will cry to Thee O Lord, before I pass away. Yet perchance I shall not pass away, but shall remain in Thee.

Let me tell Thee, then, my wretchedness: let me confess and not try to conceal my vileness from Thee.

Help me, O my Strength, by whom I am sustained: succour me, O Mighty One, by whom I am supported: Come, O Light, by whom I see: Appear O Glory in which I rejoice: Appear, O Life, in whom I live: O Lord my God.



ST. JOHN EVANGELIST
Dec. 27th

By Berto di Giovanni
1497—1525

CHAPTER III

Of the wonderful light of God

O Light which Tobias saw, when, his eyes being closed, he taught his son the way of life.

interior Light, which Isaac saw, when, his bodily sight being darkened, he foretold the future to his son.

invisible Light, to whom the deepest abyss of the human heart is visible: O Light which Jacob saw, when, taught by Thee interiorly, he predicted to his sons things that should come to pass.

Behold, darkness lies upon the face of the deep of my mind, Thou art Light.

Behold, a dense mist is above the waters of my heart. Thou art Truth.

O Word, by whom all things were made, and without whom was not anything made that hath been made; O Word, who art from the beginning, and before whom nothing was; O Word, ruling all things, without whose will nothing exists;

Of the wonderful light of God

O Word, who in the beginning didst say, 'Let there be light,' and there was light, say likewise to me, 'Let there be light' that there may be light, that I may see light and spurn what is not light.

For apart from Thee all light is darkness, and darkness takes the place of light.

Therefore, without Thy light there is no truth, only error and vanity: there is no order, only confusion: there is no knowledge, only ignorance: there is no vision, only blindness: there is no way, there is no beaten track: there is no life, only death.

CHAPTER IV

Of the mortality of human nature

Behold, O Lord, where there is no light there is death. Nay, rather, there is not even death, for death is nothing.

For even though we tend toward nothingness through death, yet if we sin not, we need not be afraid.

And this assuredly is just, O Lord: for we receive the due reward of our deeds when we tend towards nothingness, even like water that runneth away.

Because without Thee nothing is made: and



we, in doing nothing, are become nothing, because without Thee we are nothing, for by Thee all things were made, and without Thee was not anything made that has been made.

O Lord the Word, O God the Word, by whom all things were made, without whom was not anything made! Woe is me, blinded by my wretchedness. Behold, Thou art Light—and I am in want of Thee!

Woe is me, wounded, wretched! Thou art my health and I need Thee.

Woe is me, completely fooled in my wretchedness! For Thou art Truth, and I am without Thee.

Woe is me, gone astray in my misery! Thou art the Way, and I have lost Thee.

Woe is me, miserable, my life extinct! Thou art Life, and I possess Thee not.

Woe is me, for I am entirely annihilated in my misery! For Thou art the Word, by whom all things were made, and I am without Thee, without whom was not anything made.

2. O Lord the Word! O God the Word! Who art Light, by whom light was made, who art the Way, the Truth, and the Life, in whom is no darkness, error, vanity, or death.

O Light, without whom all is darkness! O Way, without whom all is error! O Truth, without whom all is vanity! O Life, without whom is death! Speak the word, O Lord say, 'Let there be light' that I may see light and shun darkness, that I may see the way, and avoid the trackless desert, that I may see truth and flee from vain deceits, that I may see life, and escape death.

Illuminate me, O Lord my Light! Thou art my Light and my Salvation; whom then shall I fear?

O my God, I will praise Thee. My God, I

will honour Thee. My Father, I will love Thee. My Spouse, I will give myself up to Thee.

Enlighten, I pray Thee, enlighten this Thy blind servant, who sits in darkness and the shadow of death, and guide his feet into the way of peace.

And in this peace I shall go up to the place

of Thy wonderful dwelling, even to the house of God, in the voice of praise and thanksgiving.

For this true confession is the way by which I come to Thee, O Life; by this I shall escape from the trackless waste, and return to Thee the Way, for Thou art the true Way of Life.

Lamentations—1954

BY VIRGINIA PELLETT

WE hear the word "security" everywhere we turn these days. In HUMAN SOCIETY IN ETHICS AND POLITICS? Bertrand Russell writes, "Nothing has so beneficent an effect on human beings as security." Many workers in the fields of mental health, social service and correction, as well as journalists, philosophers and politicians, talk about "security" or "insecurity," about "adjustment" or "maladjustment," and "reality" or "confusion." They describe the "normal, healthy" person or state of affairs as the product of circumstances marked by security. Conversely, they attribute personality problems, or mental problems if you like, to a background of insecurity. They plunge with sincere humanitarian fervor, specialized training and continuing research into programs of reform and progress. And they are right—as far as they go. The only trouble is that all these steps in the right direction are only palliatives, only scratching the surface of the personal and community problems of today. This is necessarily so when such good works are attempted outside the Body of our Lord without His healing of our souls.

At a recent international congress on mental health held at Toronto, one of its leaders declared that the main characteristic of mental illness is "an inability to bear experience," and he went on to say, "Security is not to be found in any aspect of life by eliminating challenge, but only in an inner assurance which no challenge can disturb. . . . Psychiatry is concerned with avoiding human stresses, religion with bearing them."

These statements are important because they are part of a growing trend in modern rehabilitative thought to recognize that the emotional problems of people are spiritual problems, and that spiritual enlightenment and spiritual discipline with the power of love (and grace) are finally and absolutely necessary to protect and/or restore the mind.

Another thing to be borne in mind is that a therapist may help a confused person to realize the origins of his feelings of guilt—his sins, obvious and secret, conscious and subconscious—but unless he is also a priest, he does not have power to remit sins. The patient may wind up worse off with this anxious burden of a greater awareness of this guilt unless he seeks forgiveness in the sacrament of Holy Penance—and forgives those towards whom he is hostile. The biggest problem of a person gnawed by sickening feelings of guilt, once he has gone to Confession, is usually scrupulosity and just plain unbelief. He hears himself confess "these and *all my other sins which I cannot now remember*," and he hears the priest's assurance of God's forgiveness, but it takes a long time before even this sinks in. When it does, rehabilitation begins to take place.

Confession, first of all an act of devotion and a sacrament, is also therapy, and our Lord never belittled this. Forgiveness of sins—our own and our own sinful reactions to the sins of others—is far more sound therapeutically than just saying forget it, it's over, without making peace with God and the Church. It is far more sound therapeutically, as well as more honest and more pleasing to God, than just brushing them off:



not sins at all, since they fall into an average behavior pattern. These last two approaches can have no lasting effect on a person who has grown up among Commandments—as we all have, even if isolated on some desert part of God's creation since the day the world welcomed us with a whack on the posterior. Current statistics show that one out of every twenty people in the United States will spend a part of his life in a mental hospital, and the percentage has been steadily mounting. Not only are our mental hospitals overcrowded, but the populations of our correctional institutions are also steadily increasing. Why, and what hope is there?

Each generation has seemed to its parent generation like no other in history for its confusion and failure; however, every period so far has shown the symptoms of an inability to bear reality. The post World War I generation was called the "lost generation"; the twenties and thirties produced an American literature of "romantic realism"; and this generation seems to have been tagged as the "crazy-mixed-up-kids." Recognizing that

our symptoms and our problems are not exclusive, nevertheless, I should like to concentrate my thoughts here on my own generation, that group born shortly before, during or after the Depression of 1929.

There have been famines, plagues, wars and spiritual confusions all through the times of man. Heaven and earth both know this, and Heaven knows why. We have no monopoly on suffering, and yet the symptomatic statistics do confirm the current and quite universal feeling that this is an age of spiritual and moral crisis. In his book quoted above, Mr. Russell also says, "I do not think that the sum of human misery has ever in the past been as great as during the last twenty-five years." And, of course, he is excused from the risk in the attempt of any member of this generation to understand our predicament being interpreted as self-pity or pride because we cannot help but recognize the crisis-nature of the situation in ourselves and around us. But it need not be so subjective as it seems at first, for we are not just begging for a pat on the back and a

chance to have a good cry. We do want the compassion which comes from positive love and comprehension—which, with grace, can only lead to change.

Our generation does have a frightening record of mental breakdowns, of criminal deviations, not to mention the undiscovered ones which may pile up the record. Trying not to make excuses for us, but remembering the magnificent sympathy of our Lord when He prayed on the cross, "Father, forgive them, for they know not what they do," there are answers we need to find. What are the insecurities we have been unable to bear? What are the adjustments we have failed to make? What is the security we have sought? Where is there security for us, and how much security can we expect?

We can trace much of our confusion to the history of our time, for we are children of the depression, war and inflation. The family has lost a great deal of ground as the basic unit of society in these twenty-five years. This is always a sign of turning away from God Himself—and it leaves terrible consequences for the children left to take love where they can find it. And we can trace our confusion to the fact that we are children of Eve.

Insecurity and shame have helped to make us a generation of crazy-mixed-up-kids. We have sought safety in lust, money and idleness. We have sought attention as a substitute for love in our exhibitionism. We have even sought sympathy as a substitute for love in our excuses. Some of us have committed overt crimes against God and society in our frustration and our hostility. Many of us have found no freedom yet from our shame. Some of us have cracked up already; some of us are ready to crack up.

Some of us, through memory and seeming accident, or through a new experience of Him, have lately said, "Lord, I am not worthy that Thou shouldest come under my roof, but speak the word only, and my soul shall be healed." This last group, finding our way back to God, have begun to find out what security is, what security we can expect, and how to accept or "adjust" to the difficulties of circumstances as we are learning to love the Will of God.

It would be tempting to merely say, "But this is not true of all of you. There are also plenty of fine young people today who did not go through this confusion, in spite of your common experience and the difficulties that are a part of every human life." This is so, and all I can say is, let us thank God for them, and let us pray for the rest and help where we can.

In the eternity of God, there is a preconscious experience of God in each of us. God has come to each of us from the time-far moment of His creation of us in His image, though He may wait very long in our time for our response. At the same time, our spiritual and moral experiences are the outgrowth of our physical experiences. In the human frailty of our faith, we needed the very sacrament of God's incarnation and His sacrifice. God satisfied this, and He sustains every generation by giving Himself, His Church and His Sacraments. We grow from our experience of human love to God's love, and His love sanctifies human love. We grow from the security of human arms to the security of the everlasting arms. We grow from being a part of the world around us to eternal union with God. We grow from bread and wine to Body and Blood.

When our physical security, particularly in our formative years, is frustrated, however, we are afraid and full of doubts. We cannot accept the truth even when it stares us in the face, except with great difficulty. We waste ourselves and opportunities, and we kick back at the whole world, and we even try to kick back at God for not making life a bed of roses for us. We feel empty. We have asthmatic souls—wheezing and



spring, we cannot release our breath, we cannot communicate. And so, our generation with a quarter of a century of human experience, finds itself a spiritual infant, just ready to learn God's abe's.

Our insecurity is basically a fear of losing someone, something or even our lives. Security is faith, it is peace, it is a sure knowledge of the essential lastingness, the unchangeability of someone or something. Our Lord never promised us human security, though He may give it to us. He asked us to rise with Him above material security. He asked His disciples to leave everything behind—families, friends, possessions—and follow Him with no thought for the morrow on earth. We can do this as they did. And we can appreciate the things of this earth and the people in our lives, and yet not depend on them, not be unable to part with them. We can depend on the real thing—the security of God and never part with Him or substitutes.

He told us to grow right up to His resurrection, His ascension, right up to the eternity of the Holy Trinity. It is when we are afraid of losing our Lord, when we identify Him only with the earth at moments, that we become panicky and grab for the substitutes we can see or feel. When we do not recognize our Lord or His Will, we experience the same insecurity, the same hysteria which possessed Mary Magdalene who had to hear her Master's voice to believe in the Resurrection, wanting to touch Him, to hang on to Him as she knew Him. He had told her and the disciples, "Lo, I am with you always," and He patiently told her to grow up into the security of His eternity.

God does not give us a play-by-play description of His Will for us on earth. But we do know, whatever His Will, He does not leave us alone. The security He gives us is His own being the same—from the beginning, now and ever—and His wish to have us share in it. He gives us, too, His Fatherhood and love which is always the same from one minute to the next; no matter what we are or do, He loves just the same and



"AND THE WORD WAS MADE FLESH
AND DWELT AMONG US . . ."

takes us back again and again. He gives us the security of His forgiveness whenever we sincerely ask for it. He gives us the love of a divine family and membership in it.

He gives us His Son. He gives us His strength, and He never gives us more than we can bear in that strength. The crack-ups, the suicides, the loaves stolen in desperation—these are not because God has permitted more than we could bear, but because we have thought we could not bear ourselves and our circumstances.

We are told as were the Israelites, "Thy shoes shall be of iron and brass, but as are thy days, so shall thy strength be." This is reality, and this is security!

Glory be to the Father and to the Son
and to the Holy Ghost: As it was in
the beginning, is now and ever shall be.

Amen.

Five-Minute Sermon

BY JAMES O. S. HUNTINGTON, O. H. C.

God hath visited His people. St Luke 7:16.

But after that the kindness and love of God our Saviour toward man appeared. Titus 3:4.

Another Advent heralds another Christmas, a twelfth-month since the last. So the years increase. And to many people it must seem as though the gulf that separates us from the first Christmas Day were gaping wider and wider. More people in this country will keep the coming Christmas than ever before, and probably a larger proportion of them than ever before will have no notion what Christmas means. Tens of thousands of children will get Christmas presents who have no idea why they should get them at Christmas rather than at any other season, and who could no more tell the Christmas story than they could explain the origin of April Fool's Day. Christmas decorations will be flaunted in places where a cross would be torn down, and orthodox Hebrews who hate the Christian name will set up a Christmas tree for their children.

All this lays upon us a very grave responsibility. We are called to redeem Christmas, to save it from relapse into a festival as little Christian as the Roman saturnalia. Let us consider what we ought to make of the Feast of the Nativity of our Lord and Saviour Jesus Christ.

We with all Christians, should put first things first, and regard Christmas as one of the three great Christian Feasts, along with Easter and Pentecost. We should regard it not as a mere occasion for feasting and fun, but as a time for spiritual refreshment and holy joy. The very name of the Feast sets before us the centre of its observance, Christmas is Christ's Mass, the Mass of Christ as He is born into the world. It witnesses to the Eternal Word made Flesh, coming to be the Christ, the Messiah, the Anointed One, our Prophet, Priest and King. The only really Christian way to keep Christmas is

to receive our new-born Saviour in our Christmas Communion, that we may have the mystery of the day re-enacted in ourselves. Only as with cleansed hearts we approach the altar on Christmas morning, can in the Christmas season, can we pray, with real sincerity.

"O Holy Child of Bethlehem
Descend to us we pray,
Cast out our sin and enter in
Be born in us to-day"

Christ is not born in us because we sing Christmas carols and feel a sentimental glow of good will or sit down to a Christmas dinner, or even have a Christmas tree for the little ones, but because we receive Him, the God-Man, into our hearts by feasting upon His Body and Blood in the Sacrament of His Love. Christmas without a Christmas Communion, for those who can make the Christmas Communion, (save for those who are on their way to be confirmed), is little better than a mockery and a sham. It is like a group of hungry people sitting round a table of which are placed only pasteboard imitation of food.

This is not to depreciate acts of kindness and generosity at Christmas time,—such acts must always bring some real reward,—but to point out that these deeds of love do not make the twenty-fifth of December Christmas, and ought to be the fruits of the life of Christ within us, not take the place of the coming of that Life. The pitiable thing is that such acts of unselfish benefaction should be reserved for one season of the year, instead of characterizing each and every season. During the Great War, in certain sectors, truce was declared at Christmas and men from opposing armies had a game of ball, and treated each other to candy and cigarettes. A sad and ghastly commentary on it was that, in some instances, the officers had to interfere, and hurry the men back to their regiments lest the fraternization should make them less prompt to shoot and stab each other the next day.

And, further, the whole spirit of Christmas needs to be redeemed. It is only too silent, that, more and more, as the spiritual significance of Christmas fades out, the desire that dominates the minds of people and not only of children,—is "What shall I get?" We have not yet introduced the custom found in some parts of Europe where a girl who goes out to service stipulates that, in addition to her wages, she shall receive a Christmas present of a specified value. But the acquisitive temper does not tend to decrease, and it invades even our Christmas festivities.

Two things are worthy of consideration here. One is that "a man's life consisteth not in the things that he possesses." Every true lover knows that, what he gives to the loved enriches the giver more than what the beloved one receives.



"Measure thy life by loss
and not by gain,
Not by the drunk but
by the wine poured forth,
For love's strength standeth
in love's sacrifice,
And he that suffers most
hath most to give."

As I saw once on the wall of the porch of
English parish church—

"What I spent I had,
What I kept I lost,
What I gave I have."

The other thing is that there is a world of difference between the acquisition of material and of spiritual goods. The more I love of outward things, the less is left for others. On the contrary, the more I have of spiritual goods, of courage, of patience, of purity, of love, the more there is of invisible wealth for others to enjoy. The more they are through me. All men gain through the goodness of each. At Christmas we welcome "the unspeakable Gift" of the Father to us, in the Incarnation and Birth of His well-beloved Son. But to receive Jesus in our Christmas Communion is to be

indwelt by Him who has redeemed mankind and is seeking to draw all men to Himself. The more He dwells in us, and acts in us by His Spirit, the less can we keep anything for our own gratification. It is that which has started the impulse of all Christmas giving. Will the stream continue to flow when cut off from its source?

Lastly, if we are to keep Christmas as it should be kept, we must rejoice in it as the commemoration of the greatest event in the history of the world, as the greatest event that could ever take place in time. We must rejoice in it as the setting forth the Incarnation and Birth of God. What more stupendous can we imagine;—that God should become an Infant in a manger? It would be inconceivable were it not true. This is what set the angels singing, "Glory to God in the highest; peace to men of good-will." That song still resounds at every Christmas. Let us join in it, knowing what it means and what it requires us to do. Then Christmas will be not only a secular festival but a Christian Feast, not only a holiday but a Holy Day.

Studies In Priesthood

BY SHIRLEY C. HUGHSON, O. H. C.

The priestly life is essentially a sacramental life. All life in the Church is sacramental for that matter. Every baptized soul which maintains itself in grace lives the sacramental life. But the fact that a man is anointed by the Holy Ghost as a priest of God in the ministry of the Church places him in a different category from other Christians.

This has always been recognized in the Church of God, as well under the Jewish as under the Christian dispensation. There is and always has been a separateness that attaches to the priest which did not belong to him before he received the Sacrament of Holy Order. The world itself not only recognizes this, but insists upon it, and extends this thought of separateness to all ministers of religion, whatever their denominational allegiance. It demands that they, just because they are ministers, shall live on a plane different from other men. In Holy Scripture this distinction between the priest and the layman is repeatedly emphasized. For example, Saul's footmen who accompanied him to Nob in his pursuit of David had no scruple in slaughtering any number of their fellow-Israelites, but they refused the command of the king to turn and slay the priests of the Lord. They were too well instructed in their religion to touch the Lord's anointed.

If, then, the priest occupies thus a different position from others, what is involved in this separateness? It is no caste principle for that would be anti-Christian. We all—priests and laymen—have one vocation alike, that is to love the Lord our God with all our heart and soul and mind, and our neighbour as ourselves, and by this work of love to attain to final union with God. This is the all-inclusive vocation common to all men. The differentiated vocations whether they have to do with the life of the laymen or the priest, are subsidiary, and instrumental to the universal vocation to acquire perfection through love to God and to our neighbour.

The various vocations are "differences of administration but the same Spirit."

We purpose to consider four points which will cover all the work which the priest is called upon to perform, although as will be seen these will overlap with responsibilities which involve the layman as well as the cleric. But in these four categories of duty the priest will find full and complete exercise of all his powers and responsibilities. They are as follows:

1. To make reparation to God for the sins of the world.
2. To carry on the work of sacrifice, prayer, and praise, as representatives of the human race.
3. To intercede on behalf of men.
4. To import spiritual strength into the Body of Christ for the benefit of his brethren on earth.

These four duties fall into two divisions under the great universal vocation to seek and find perfection by loving God with all our hearts, and our neighbour as ourselves. The first two—to make reparation to God for sin, and to carry on the work of Sacrifice, prayer and praise as the representatives of the brethren—have to do with the love and service we owe to God. The second two—the work of intercession, and the procuring of strength for the Church—are the expression of love for our fellow-men. Let us go on to consider these in detail.

First, *To make reparation to God for the dishonours done to Him by the sins of the world.*

In all the world God's honour is being wounded in a thousand ways. All men, with varying degrees of seriousness, habitually dishonour Him by sin. How few are there who seek to offset the habit of sin by the exercise of an equally definite habit of repaying, as best they can, the wrongs He receives at the hands of His unfaithful people. I saw a dear friend insulted in a way I could not prevent, the instinct of love would im-

to some word or act of reparation, to a curse which in some way would make up to him for the wrong done him. My love would fill me with a longing to comfort him with the assurance that, though others scorned him, there was one heart that was true to him.

Such must be the official work of the priest—God. Every day brings dishonour to God's holy Name. The record of the world's news each morning is, in large measure, confined to yesterday's dishonour and insult to God. One of the most hideous effects of the fall is that man takes a keen delight in hearing the news of evil, in hearing the details of how his loving Father is being flouted and insulted. Easily nine-tenths of the news that we run so eagerly to read every morning, are accounts of God's dishonour, or of the things which we have to do with the wrongs done to Him.

While they are to have their part in this work of reparation, it is not contemplated that the people should here perform the chief function. It was not so under the old covenant, nor is it meant to be so under the new. In the Temple at Jerusalem while the sin-offering which was the great offering of reparation, was brought by the people, only by the hands of the priest could it be presented on the altar. Likewise is it under the new and eternal covenant. The people have their part in the offering of the Holy Sacrifice of the altar, but only the priest can stand at the altar and consecrate the Great Offering of the Body and Blood of Christ.

But this work is not done only in the offering of the Eucharistic Sacrifice. The priest is always on duty. This does not mean merely that he stands ready to respond to any calls to perform his ministry, but that he never acts unofficially. When he prays in his own closet, he acts the priest just as truly as when he stands at the altar. In whatever he is, in whatever he does, he cannot for one moment get away from his priesthood. The priestly quality enters essentially into all his life and action.

It is his special office to offset dishonour with honour; to balance fervour against indifference; love against hate; reverence against scorn and contumely. And it is the

priest's high privilege to do this daily, not only as here and there attention may be called to a need, but regularly as a part of the definitely organized business of his life, to give God what is due Him, in measure an hundredfold, because others are withholding from Him that reverence and love for which He longs. It is this what for which He yearns, else what meant those words that come to us from the psalmist out of the foreshadowing of the deep mystery of His Passion,—“For the sorrows I had in my heart, thy comforts have refreshed my soul”?

Any work to be well done must be definitely done. So must the priest organize in a definite manner this great work of reparation. We read of crime, of wrongs to men, of brutality to women, of heartless cruelty to little children. There are the sins of the nations, and of those who guide their counsels. There are plottings of evil, and courses of wrong long persevered in; worst of all, there is the profound indifference on the part of millions to the love of God; until Satan's work is crowned and the divine dishonour accomplished. The faithful priest should keep a list of these, gathering them perhaps out of the reading of the morning paper, and let the daily, persevering sin of man be paralleled, step by step, by daily persevering love; by acts of praise and adoration, of faith, hope, penitence, gratitude, that He may be able to reclaim in some measure from the race He has redeemed, the homage and service that are rightly His.

There are stated times for intercession, stated times for thanksgiving. Each one should have also a stated time in the Presence of the Most Holy for reparation, comforting the Sacred Heart, bringing love for His sorrow, and balm for His wounds. There should be no stint of time or care in this work, for who can plumb the depth of wounded love?—and when that love is God's love, the pathos deepens into an awful tragedy that has Calvary and the Dying God for its culmination.

We have considered the work of the priest in making reparation to God for the offences committed against Him by men. We are now to go on and consider his work of prayer

and praise as the representative of the race. This consideration is one which, in a measure, includes the others, for in all his Godward service the priest is the representative of the people.

God has revealed repeatedly in Scripture that it is His will that men give Him an unceasing service of prayer and praise. But that all men should literally "pray without ceasing," is manifestly impossible save in the sense that all work done for God is prayer. But the liturgical work of prayer is what He requires of His creatures, and in order that such a ceaseless offering from man be not wanting to Him, He himself has ordained a method whereby it might be accomplished.

Under the old covenant God appointed one tribe out of Israel which should ever stand before Him for the people, offering perpetual prayer and praise and sacrifice. The sons of Levi were the official prayers of Israel. In regular course, in appointed rotation, they offered sacrifice and continual worship in the temple.

But it was not for the presenting of the material sacrifices at stated times only that they were responsible. If we are to judge by certain passages, the praise and prayer seem to be perennial, there being no hour of the day or night when it was not ascending up to God.

One of the most beautiful illustrations of this is to be found in the 134th psalm, which has for centuries been used by the Church at Compline, her final office of prayer for the day. This psalm is a call and a response. Israel is represented as calling to those priests who are taking the night course of prayers in his behalf: "Behold, bless ye the Lord, all ye servants of the Lord which by night stand in the house of the Lord." He cries, "Lift up your hands," . . . not "in the sanctuary," as our English version has it, but "toward the sanctuary," lifting up holy hands in supplication towards the Holy of Holies, the abiding-place of the divine Presence.

The people of Israel understood the relation of the priests in the temple to them. They were there as their representatives, and the psalm calls to them as such, adjuring them to be faithful to the trust reposed in

them that the God of Israel be not denied the perpetual worship which He desired from His children. The priests from their place in the house of God make acknowledgments of the claim of the people upon them, and respond with the words of the priestly blessing of Numbers 6:24, "Jehovah bless thee out of Zion, even the maker of heaven and earth."

It is a law of typology that the fulfilment is never a slighter thing than was the type. The worship of the old covenant was the type of that which should be given to God under the new and everlasting covenant of the Messianic kingdom. The service given to God in the latter could not be a more casual thing than that which He received in the temple which was but a foreshadowing of richer things to come, the worship of the better and more perfect tabernacle.

Therefore in the beginnings of the organization of the Christian Church, we find God calling certain men to constitute a class apart in order to continue the work of lifting up holy hands in a perpetual sacrifice of praise and prayer.

The peculiar significance of this new priesthood is suggested by St. Mark in his account of the ordination of the Twelve (St. Mark 3:14). He says that our Lord "ordained twelve that they should be with Him." The word which is translated *ordain* is *poieo* which means to make, to create. That our Lord, by the exercise of His divine power, in ordaining the Church's priesthood brought into being a new creation, something that had had no previous existence. And the expression is the more significant and powerful for being the only place in the New Testament where this verb is used in such a sense. We have the word *ordain* thirteen times in our translation of the New Testament; but in this place only is the word which means *to create* used.

God calls all men to serve Him in one or another trade or occupation. Each is set in his own appointed place to make his contribution in order that in the activities of the race through the ages the divine purpose might be wrought out. The trade to which the priest is called is the continual offeri-

sacrifice and prayer. Nor does he offer himself only. Like the Levite of old he holds a vicarial office. He stands before God continually as the representative of his brethren in the world. If the prayer of the priest is, God receives not the honour due Him from His creatures; and in his laxity the human race fails to fulfill the highest office destined for it, that of offering praise to its Creator.

Here enters the consideration of the Mass and the Divine Office. We find in the records of the Apostolic Church that immediately upon receiving the Holy Ghost, the ministry engaged itself in the daily "breaking of bread from house to house" (Acts 2:46), "and in prayers" (verse 42). We have in this passage two distinct things mentioned,—the Holy Sacrifice of the Eucharist, and the official devotions which were later developed into the system of prayer which we now speak of as the Divine Office.

Thus we see that there was not a break on a single day in the exercise of a divinely appointed priesthood engaged in offering to God sacrifice and praise. With Pentecost and the sending of the Holy Ghost upon the Church, the efficacy of the Judaic priesthood came to a close; but instantly the Aaronic priesthood ceased, the new and everlasting priesthood after the order of Melchisedec caught up the torch, and the altar fires, appointed of God to burn continually before Him, were not allowed for a day to fail.

Nor was it only in the first fervours of the Apostolic days that these things were done. It was, according to some authority, as much as ten years later that we read how the work of the Church was conducted at Antioch. Here, St. Luke tells us, were certain of the brethren, Saul of Tarsus, Barnabas, Simon the Niger, and others. "As they ministered to the Lord and fasted," there came to them from the Holy Ghost the command, "Separate me Barnabas and Saul."

Two statements here compel our attention. St. Luke tells us that they "ministered." The word he uses is *leiturgeo*, which means to do the service of a priest, or, as we might translate it, liturgize, or celebrate the liturgy. It is a form of the same word that St. Luke uses

in his Gospel when he describes the priest Zacharias, the father of St. John Baptist, in attendance on the duties of sacrifice in the temple (St. Luke 1:23). It is also the word used by St. Paul and by the author of the Epistle to the Hebrews, to describe the priestly ministrations in the temple. (See Phil. 2:17; Heb. 8:2 and 6; and 9:21.)

The second expression is that they ministered, or liturgized, "*unto the Lord.*" In the mind of St. Luke, it was a service of honour and worship to God, not primarily a ministry to the people, although we can be sure that the care of the people had its full and proper place. They were engaged in the exercise of their duty as official pray-ers and praisers of God.

Thus, from the beginning, the ministry of the Church has exercised its daily office for the honour of God. So also must it be amongst us if the Church is going to carry on the great work for which the ministry was instituted. The priest who neglects his daily office, or who does not with regularity and frequency, (if not daily, which is the norm for which every priest should strive), offer the Holy Sacrifice, is failing in his primary duty of "ministering unto the Lord" for His divine honour.

Neither the Mass nor the Office is the priest's private concern. The people have to be at their various occupations daily, but their absence from the house of God does not mean that their worship is not to go up to God continually. The duty is exact and definite. In the temple of old, whether the people were able to be at the offering of the whole burnt sacrifice in the early morning or not, made no difference. The victim was slain and laid upon the altar, and the offering was that of the whole people of Israel, vicariously presented by the appointed priests.

There may be but two or three devout souls, or perhaps only a faithful server, at the daily Eucharist, but the Sacrifice is offered by all the people at the hands of him who at that altar is appointed to minister on their behalf to the Lord. As in Jerusalem of old, the priest stands before God for them. The same principle obtains in the daily Offices, whether said in Church or privately.

He is fulfilling his vicarious ministry, acting as the agent of the people towards God, just as when he is ministering directly to them he acts as the agent of God towards the people.

These two considerations cover the vicarious work of the priest for the glory of God as the divinely appointed representative of the people. We are now to think of the work for the benefit of those whom God has committed to his pastoral care. The first of our considerations here is the duty that lies upon the priest *to intercede on behalf of men*.

As the officially appointed intercessor on earth for his brethren, the priest is, (1), a messenger despatched from men to bring them help from heaven. Men expect and demand his prayers. The priesthood lives by the altar. It is supported by the alms of the faithful, who thereby purchase rights in his prayers, and they are robbed of what is their just due in their dire need if the priest fails to pray for them,—a robbery for which God will hold him to a strict account.

(2) The priest is an ambassador entrusted with the delicate mission of averting the stroke of the divine wrath which men have merited by their sins. This point is made little of in our day, although in Holy Scripture again and again this aspect is set forth in the clearest manner.

The psalmist narrates how when Israel forgot God, "He said He would have destroyed them had not Moses His chosen stood before Him in the gap to turn away His wrathful indignation" (Ps. 106:23); and in Exodus 32:10, we read that on the occasion referred to by the psalmist, God cried out against Moses as He pleaded for the people: "Let me alone that my wrath may wax hot against them." St. Augustine, commenting on this passage assures us that prayer does indeed hinder the effects of the divine anger, that it can not only force the hand of His mercy, but also stay the arm of His wrath.

Further the Scripture declares that God expects this holy audacity on the part of those whom He has called to a life of prayer. Indeed, He not only expects it, but He wonders when none thus set themselves against Him. The prophet cries, "He saw that there

was no man, and wondered that there was no intercessor" (Isa. 59:16).

More marvelous still, He not only wonders that none should in prayer strive against Him, but He Himself goes forth to seek such an one, solicitous with the solicitude of infinite love, that He might find some righteous ground for withholding His threatened judgment. "I sought for man among them," He says, "who should make up the hedge and stand in the gap before me for the land that I should not destroy it" (Ezek. 22:30).

The divine anxiety is seeking through the world for men to stir themselves up and take hold of Him in the strong wrestling of prayer; and yet, alas, there are priests whom He has set in the gap against Himself, who desert their post, who entertain themselves with selfish or worldly activities, and are weary when they have to spend one hour in the gap watching in prayer before the Most Holy on behalf of their people.

(3) In his appointed office as intercessor the priest is to plead for the world's salvation not only in formal petition, but by the power of the holiness of his own life. One illustration from Scriptures will suffice to show the principle involved in this. When God would destroy Sodom, and Abraham stood before Him in the gap to turn away His wrathful indignation, God agreed that if ten righteous men were found in the city He would not destroy it for ten's sake. But not even ten were found. Had there been ten, they would have known nothing of the impending wrath; they could not have pleaded against the judgment, and yet the silent power of their lives, unknown to themselves, would have wrought the saving in their people.

The fourth great end of the work of the priest is *to import strength into the Body of Christ, the Church*. He prays strength into the Church. His intercessions reach up to God, and seizing upon grace and power bring them down to earth for the edification of the Body of Christ. But it is not only by intercession that he accomplishes this great end. Every movement whatsoever of the will by which he communicates with God adds to his own spiritual power, and wh

added to him is added to the Church, because he is a member of that Church, and no member be honoured, all the members rejoice with it" (1 Cor. 12:26).

A good Communion this morning, a little of humble self-sacrifice today, strengthens the individual only; because of this act every soul knit up into the Body of Christ fills with a new impulse of divine power, and the soul of the priest is the peculiar channel through which that power is poured. He is to consider what he owes to his brethren, struggling with the evil that is in the world; he is to consider with what ease the obligation can be discharged if he is but faithful. Humbly he is to have ever before him

the immense honour God does him that he should be called to be the consecrated channel through which flow daily (if indeed he is faithful), the streams of grace for the refreshing of His Holy Church throughout the world!

Such is the glory of the priestly life, that the humblest of men become "other Christs," appointed of God to ascend into heaven to receive gifts for men; to bring back from the treasure-house of divine merit, grace and power for the sanctification of mankind. Who, being made partaker of so magnificent a responsibility, will fail the loving God who thus delights to honour him?



Notes

Father Superior left Saint Andrew's school early in November and then went out to California where he made his annual visitation at Mount Calvary Priory until the end of the month. We are sure that in addition to his regular duties that Father Giedemann found other work for him in teaching and conducting retreats.

Father Turkington as director of the Society of the Oblates of Mount Calvary took part in their annual pre-Advent conference which was held at Saint Luke's chapel, Hudson Street, New York. On Saint Katharine's Day, the assistant superior received the junior vows of Sister Mary Michael, O. S. H., at the Newburgh Convent; and on the last Sunday in the month preached at Saint Paul's Church, Doylestown, Pennsylvania.

Bishop Campbell has been assisting in the diocese of New Jersey with confirmations after the illness and subsequent death of

Bishop Gardner. In addition to these duties, he preached one Sunday at Saint George's Church, Newburgh, New York.

Father Packard as director of the Seminarists Associate made his rounds of the seminaries of the Church in the east and middle west. At the end of the month he gave a mission at Saint Michael's Church, Brattleboro, Vermont.

Father Adams conducted a quiet day at Grace Church, Millbrook, New York; preached a mission at Saint Simon's Church, New Rochelle, New York; and preached a sermon at the Church of the Ascension, Rochester, New York.

Father Gunn gave a lecture at Nashotah House; conducted a school of prayer at Saint John's Church, Shenandoah, Iowa; preached a mission at Saint Giles' Church, Northbrook, Illinois; and conducted a meditation for a group of the Oblates of Mount Calvary of the Chicago-Milwaukee area at their pre-Advent conference which was held at DeKoven Institute, Racine, Wisconsin.

Order of Saint Helena

Newburgh Notes

October and November in Newburgh offered ample proof of the fact that there's never a dull moment in a convent. On October 4th Sister Jean made her Life Profession during Solemn High Mass at St. George's Church, Newburgh. Bishop Campbell was Celebrant, Father Kroll, Deacon, and Father Turkington, Sub-Deacon, with Father Adams, Father Gunn, and Brother James as servers. A good deal of breath-holding (and praying) ensued when the station wagon carrying THE Sister to church decided to quit, until it was discovered that the gas indicator wasn't functioning, and the tank was merely empty. Thanks to our "caravan" of friends, all the occupants arrived on time. Many who were present at the service returned to the convent for a buffet luncheon on the terrace. It was grand to be able to share the joy of a Profession with them. Sister Ignatia was on hand to represent the Versailles convent, and stayed on through October as Sister-in-Charge during Sister Josephine's absence. On the 7th Sister Josephine left for South Carolina, where she conducted quiet days and gave addresses in Allendale, Charleston, Beaufort, Bluffton, Summerville, and Ft. Motte. After a visit with her family, she spent the last week in October in Versailles, and arrived back at the Mother House in time for the clothing of a Novice on November 6th.

Sister Mary Michael, who taught for two years at the Holy Cross Liberian Mission before entering our Order, showed slides of the Mission to St. George's Evening Guild on October 12th. On the 14th, Sister Mary Florence, Secretary of the Advisory Council of the Conference on the Religious Life, attended a Council meeting at the House of the Redeemer, N. Y. C.

Our Sunday School classes are in full swing at St. George's and St. Thomas', New Windsor. A Sister is also assisting with released-time instruction at St. Andrew's Beacon. At a recent nurse-kindergarten session, the teacher asked, "What Saint did

we talk about last Sunday?" Several too proudly piped up with "St. Francis, Sissy!"

Convent classes are also well under way. Bishop Campbell is conducting Greek lessons for several Sisters, and the Novitiate is receiving instruction in Dogmatic Theology, Church History, and the Religious Life from Father Carruthers, Father Tongue, and Sister Josephine, respectively. Guests and parish visiting continue to occupy important places on the agenda.

To add to our countless reasons for Thanksgiving on November 25th, Sister Mary Michael made her Junior Profession on this seventieth anniversary of Father Founder's Life Profession.

Versailles Notes

The most important event of October was the visitation of our new Father Superior. We looked forward eagerly to October when he was scheduled to arrive. The weather was lovely, and everything seemed in perfect readiness.

A few days before the sixteenth an epidemic of acute enteritis laid us low in local rows. Eighteen were sick the first morning of a Sunday. Those who were well turned in and waited upon the stricken. They managed mops and buckets—the first necessity—and from this disagreeable task they did not shrink; they washed sheets and pajamas, carried the "juice" the sick ones tried to swallow, doled out medicine every thirty minutes, cleaned rooms, made beds, and filled hot water bottles. Then they did their odd jobs, for some minimum of housekeeping had to go on. On that first morning the sisters put on their blue aprons and hurried over to school after Terce to help with jobs, but it was hard to find any that had not been taken care of. There was plenty of nursing to do, however.

The next day the score was twenty-three, then twenty-seven. By this time every room had its huddled form on the bed, white face peering out between the sheets.

We telephoned the Father Superior and blessed our plight. He decided to come away, and take his chances on sharing our illness.

By the week's end all but three of the children had been ill, some of them very ill, and the faculty began to suffer in their turn, less violently, but with drab misery.

The week-end of the Superior's arrival was peaceful and convalescent. It was a great joy to see cheerful and normally pink faces in at job assembly on Monday the eighth. We celebrated our recovery, and the feast of St. Luke the physician, by giving the school a half holiday and sending the children to the movies to see "Gone With the Wind". They really had earned a treat.

Father Superior gave a School of Prayer to the students during his visit, did duty as Chaplain and Christian Doctrine teacher to the place of sick staff members, gave a day's retreat for the Sisters, and got the new tape recorder set up and in working order.

Sister Josephine arrived on the twenty-first from her missions in South Carolina, and enjoyed her visit so much. She and Sister Rachel met with the Louisville Association on October 29, and on the afternoon of the same day had a meeting with the members of the Guild of St. Helena.

Sister Frances spoke at a meeting of the Classical League in Frankfort in October, and later in the month gave a series of talks on the work of the Order at Bristol, Virginia, Emmanuel Church there, and the Canterbury Clubs of Sullins College and Virginia Seminary. Sister Rachel spoke on the work of the Sisters at St. Mary's Church, Asheville, North Carolina, in November.

The fall term at school included, besides the epidemic, the Senior week-end at Butler's Park, the Blue-White team initiation, the hockey season and tournament, The Halloween Party, an informal dance, and the annual Guild project of collecting, blessing and distributing Thanksgiving baskets.

The Juniors are sponsoring a drive to raise funds for a new Chapel. They are offering services such as baby-sitting to parents in their neighborhood and at the parish Church



MADONNA AND CHILD

during the late service on Sunday mornings. Their hard and genuinely useful work for others has not only brought in some cash but has stimulated interest and resulted in many gifts, steadily raising the total. Our goal is \$80,000. We have received \$12,000 so far. The plans for the Chapel are being made by Mr. Ward Sterling, Sister Jeannette's brother. They provide for a spacious and dignified, but unpretentious building in which the outward worship of God can be carried out much more beautifully than is possible in our crowded basement Chapel. Much as we love our present little Chapel, we look forward to the day when the new one can be begun.

WHERE WE ARE

The public generally wants to know where members of the Order are located. Sometimes when we are on missions, a lady will come up and ask in a hushed tone if Father So-and-so is "still with you," meaning of course, "Is he still alive." Usually the father in question is very much in the land of the living. Our readers can find out for themselves now where the various members of the Order are living at present, but we do not guarantee that this list will remain accurate for more than a few months. At the same time we do not promise that we are going to give a new list every time a member is transferred from one house to another. If you want the address, it can be had much quicker by looking at the directory at the back of the magazine than writing in to Holy Cross.

HOLY CROSS MONASTERY

West Park, N. Y.

Fr. Kroll, Superior.

Fr. Turkington, Assistant Superior.

Bishop Campbell, Novice Master.



Fr. Harrison.
Fr. Whittemore
Fr. Hawkins.
Fr. Harris.
Fr. Parker.
Br. George.
Fr. Packard.
Fr. Adams.
Fr. Gunn.
Fr. Stevens.
Junior Professed.
Br. James.

SAINT ANDREW'S, Tennessee

Fr. Spencer, Prior.
Fr. Whittall.
Fr. Taylor.
Br. Dominic.
Junior Professed
Br. Michael.

LIBERIAN MISSION, Bolahun

Fr. Parsell, Prior
Fr. Bessom.
Fr. Atkinson (previously known to some of you as Br. Sydney.)
Fr. Gill.

MOUNT CALVARY PRIORY.

Santa Barbara, California

Fr. Tiedemann, Prior.
Fr. Baldwin.
Fr. Bicknell.
Fr. Terry.

Current Appointments

Father Superior will conduct a retreat at the House of the Redeemer, New York City, December 3-5; and will give the sisters the pre-Christmas retreat at the Convent of Saint Helena, Newburgh, New York.

Bishop Campbell will continue to assist with confirmation in the Diocese of New Jersey during the first part of the month and will give one day retreats for the Community of Saint Mary at their convents at Peekskill and Bayside, Long Island, December 5 and 7.

Father Gunn will conduct the pre-Christmas retreat for the community at the monastery at West Park on December 22.

Brother James will conduct a mission for young people at Christ Church, Rye, New York, December 5-11.

An Ordo of Worship and Intercession Dec. 1954 - Jan. 1955

- 1 Thursday V Mass of Advent iii col 2) Advent i 3) of St. Mary—for the Community of Saint Mary
- 2 Ember Friday V Proper Mass col 2) Advent i 3) of St. Mary—for the Confraternity of the Love of God
- 3 Ember Saturday V Proper Mass col 2) Advent i 3) of St. Mary—for the seminaries of the Church
- 4 4th Sunday in Advent Semidouble V col 2) Advent i 3) of St. Mary—for the conversion of sinners
- 5 Vigil of St. Thomas V col 2) Advent i 3) of St. Mary—for the Order of Saint Helena
- 6 St. Thomas Apostle Double II (I R gl col 2) Advent i cr pref of Apostles—for all in doubt and perplexity
- 7 Wednesday V Mass of Advent iv col 2) Advent i 3) of St. Mary—for Saint Andrew's School
- 8 Thursday V Mass as on December 22—for the Servants of Christ the King
- 9 Christmas Eve V col 2) Advent i Gradual without Alleluia—for the peace of the world
- 10 Christmas Day Double I (I W gl cr pref of Christmas till Epiphany unless otherwise directed at third Mass LG of Epiphany—thanksgiving for the Incarnation
- 11 St. Stephen M Double II (I R gl col 2) Christmas cr—for deacons
- 12 St. John Ap Ev Double II (I W gl col 2) Christmas cr—for the Society of Saint John the Evangelist
- 13 Holy Innocents MM Double II (I V col 2) Christmas Gradual (without Alleluia) and Tract cr—for children in institutions
- 14 St. Thomas of Canterbury BM Double R gl col 2) Christmas cr—for the Priests Associate
- 15 Within the Octave Semidouble W Mass of Sunday after Christmas gl col 2) Christmas cr—for the Seminarists Associate
- 16 St. Sylvester BC Double W gl col 2) Christmas cr—for the bishops of the Church
- January 1 Circumcision of Christ Double II (I gl col 2) Christmas cr—for renewed dedication to God
- 2 2nd Sunday after Christmas Semidouble W gl col 2) Octave of St. Stephen 3) of St. Mary cr—for the rural work of the Church
- 3 Octave of St. John Simple W gl col 2) of St. Mary 3) for the Church or Bishop pref of Apostles—for the Oblates of Mount Calvary
- 4 Octave of Holy Innocents Simple R gl col 2) of St. Mary 3) for the Church or Bishop Gradual and Alleluia—for the Companions of the Order of the Holy Cross
- 5 Vigil of the Epiphany Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr for the Confraternity of the Christian Life
- 6 Epiphany of Christ Double I (I gl cr pref of Epiphany through Octave—for the Liberian Mission
- 7 Within the Octave Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—for the re-union of Christendom
- 8 Within the Octave Semidouble W Mass as on January 7—for chaplains in the armed services
- 9 1st Sunday after Epiphany Semidouble W gl col 2) Epiphany cr—for Christian family life
- 10 Within the Octave Semidouble W gl col 2) St. Paul Hermit 3) of St. Mary cr—for vocations to the religious life
- 11 Within the Octave Semidouble W Mass as on January 7—for the persecuted
- 12 Within the Octave Semidouble W Mass as on January 7—for the Holy Cross Press
- 13 Octave of the Epiphany Gr Double gl cr—for the American Church Union
- 14 St. Hilary BCD Double W gl col 2) St. Felix M cr—for Church theologians
- 15 Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for Mount Calvary Priory
- 16 2nd Sunday after Epiphany Semidouble G gl col 2) of St. Mary 3) for the Church or Bishop cr pref of Trinity—for catechumens and hearers

Index For 1954, Vol. LXV

- Adams, Kenneth L., May, 145.
 Adams, V. L., Feb., 53.
 Adamson, Robert W., Nov., 325.
 Against Being Covetous, May, 137.
 Against Being Skeptical, Sept., 259.
 Ash Wednesday Rites, The, Feb., 35.
 Atkinson, Sydney, Jan. 9; Feb., 44; Mar., 79.
 Augustine, Saint, June, 179.
 Augustinian Catena, Oct., 310; Dec., 365
- Baldwin, John S., May, 142; Aug., 243.
 Belief and Action, Mar., 76.
 Benedicite, June, 166.
 Bicknell, Herbert S., Apr., 105.
 Big Difference, The, Aug., 243.
 Blue Spruces, May, 140.
 Book Reviews, Jan., 23; Mar., 87; May, 146;
 June, 181; July, 215; Aug., 244; Sept.,
 286.
 Brethren, The, Apr., 114.
- Campbell, Rt. Rev. Robert E., Mar., 67;
 May, 131; July, 206.
 Catholic Remedy for Delinquency and Law-
 lessness, Apr., 107.
 Christian and the Novel, The, Sept., 262;
 Oct., 295.
 Count it All Joy, July, 195; Aug., 231.
 Crucifixion, The., Apr., 99.
 Current Appointments, Jan., 27; Feb., 60;
 Mar., 91; Apr., 123; May, 156; June, 188;
 July, 220; Aug., 252; Sept., 284; Oct.,
 315; Nov., 348; Dec., 382
- Daney, Isabel S., Mar., 86.
 Devil Goes to Matins, The, Mar., 84.
 Devoutly Kneeling, Jan., 7; Feb., 39; Mar.,
 71; Apr., 106; May, 138
 Divine Office, The, Jan., 14.
 Does God Make Us Suffer?, Jan., 6.
 Drama of the Eucharist, The, June, 163.
 Dream of the Rood, The, Oct., 305.
- Eirenicism and the Anglican Catholic, Feb.,
 38.
 Episodes in the Passion, Mar., 70.
 Environment of the Reformation, The, Jan.,
 9; Feb., 44; Mar., 79.
- Faith and Reality, Jan., 3.
 Five Minute Sermon, Feb., 53; Mar., 82
 Apr., 105; May, 142; Nov., 343; Dec., 374.
 From All Thy Sins, Sept., 273.
- Greeting to our Readers, Jan., 25,
 Gunn, Julien, July, 201.
- Harris, W. E., June, 168.
 Herbert, George, Mar., 81.
 Hope of Glory, The, Oct., 308.
 Houghton, H. P. (tr.), Oct., 312.
 Howard, Dorothy, Oct., 312.
 Hughson, S. C., Jan., 14; Mar., 76; Sept.
 269; Oct., 302; Dec., 374
 Huntington, J. O. S., Jan., 3; May, 137
 Sept., 259; Nov., 343; Dec., 372
- "I Will Offer Mass for You . . .", Jan., 19
 Ignatia, Sister, Apr., 117.
 Incarnation, The, Dec., 358
 Intermediate State, The, Nov., 323.
 Invisible Man, The, May, 145.
- James, Brother, Mar., 82.
 Jesus Christ—The One Mediator, Aug., 223.
 Johnson, Wright R., Feb., 55.
 Jubilee at Holy Cross, May, 131.
- Kates, F. W., Sept., 278; Oct., 291.
 Kemble, John H., Nov., 346.
 King, Edward B., Jan., 21.
 Knowledge of God, Sept., 278.
 Kroll, Leopold, June, 163; Dec., 355
- Layman's Impression of Mount Calvary, A
 Nov., 346.
 Lent, Mar., 81.
- Mail Animal, The, June, 178.
 Malgre Tout, Aug., 237.
 Moral Structure of the Universe, The, Oc
 291.
 Morgan, James H., June, 172.
 Mount Calvary, July, 209.
 Mount Calvary Priory, Apr., 119.

otes, Jan., 26; Feb., 59; Mar., 90; Apr., 122; May, 156; June, 188; July, 220; Aug., 251; Sept., 284; Oct., 315; Nov., 348; Dec., 379

otes from Mount Calvary, Feb., 58.
ote on the History of the Rule of the Order of the Holy Cross, A, Nov., 344.

ffertory, Mar., 86.

nce upon a Time, Dec., 355

Order of Saint Helena, Feb., 56; Apr., 121; June, 187; Aug., 249; Oct., 313; Dec., 380

ace, Robert, Aug., 227.

ackard, A. A., May, 143; June, 166.

Parish Bulletin Potentialities, Oct., 312.

arsell, Joseph, Nov., 344.

Path to the River, A, July, 206.

Perfect Love Casteth Out Fear, June, 168.

Petrie, J. C., Nov., 323.

Pilgrim, John (pseud.), Apr., 114; Aug., 240.

Porter, H. Boone, Jr., Feb., 35.

Principles of Spiritual Progress, Oct., 302.

Process of Sin, The, Sept., 269.

Profession Portrait; The Reverend James Otis Sargent Huntington, Nov., 325.

Pusey, E. B., Dec., 358

Resurrection Power, May, 133.

Saint Andrew's, July, 208.

Shepherds and Magi, Jan., 21.

Slate, Ines, July, 195; Aug., 231.

Spencer, H. B., July, 208.

Stevens, Lee, Jan., 19.

Stone, Elaine, May, 140.

Studies in Priesthood, Dec., 374

Talmage, Anne T., Jan., 7; Feb., 39; Mar., 71; Apr., 106; May, 138.

Thy Faith Hath Made Thee Whole, Apr., 117.

Tiedemanm, Karl, July., 212.

Torch That Shines, The, July, 212.

Turkington, W. R. D., Apr., 119.

Unity of the Spirit, The, June, 176.

Unsentimental Bishop, The, July, 201.

Van Roden, E. LeRoy, Apr., 107.

Vernon, Frank, Oct., 308.

Victory of Faith, The, June, 172.

Vision, The, Aug., 240.

Watmough, David A., Feb., 38; Aug., 237; Sept., 262; Oct., 295.

Week of Prayer for the Unity of All Christians, Jan., 26.

What Is a School of Prayer, May, 143.

What Is It?, Mar., 67.

Whittemore, Alan, Mar., 70; Apr., 99; May, 133.

Wilkins, John R., Jan., 6.

Woman's Devotional Life, A, Feb., 55.

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ADVERTISERS. *The Church Pension Fund* has some new copy in this issue, and we hope that you will read it. Note the new ad for *The Catholic Home Guild*. For Crucifixes and Statues you will find an excellent line carried by *Margaret's Shop*, 25 Norwood Ave., Asheville, N. C. A membership in the *Episcopal Book Club* would make a fine Christmas gift.

RELIGIOUS COMMUNITIES

Our publication *Religious Communities in the Episcopal Church* is temporarily out-of-print, but right after the holidays we will begin work on a revised edition. The editorial work will be handled by the Poor Clares. They did a similar job on the original edition. Publication date will be announced in this magazine.

COWLEY. Recently we had occasion to advise a young priest to write to the Cowley Fathers, and were mildly startled to have him say, "Who are the Cowley Fathers, and what is their address?" They are, of course,

the Society of Saint John the Evangelist. Their Mother House is at Cowley, Oxford, but the American Society is at 980 Memorial Drive, Cambridge, 38, Mass. They publish a Quarterly Magazine (Cowley) and many excellent Tracts.

PRIESTHOOD. We are planning to publish a book on the Priesthood, probably in the Spring of 1955.

THE INVISIBLE MAN. This is the title of an article published in a recent issue of our magazine. Several clergy wrote in asking permission to re-print in their parish bulletins. We do seem to ring the bell now and again.

PARTLY PRINTED. We have received some sample copies of "*Our Church Times*" which is a partly-printed parish paper published by The Anglican Press, 1600 Bryan Amarillo, Texas. It is a four-page format, 11 x 8-1/2 inches very neatly printed, and with some line drawings. The back page is left blank for notes, to be mimeographed locally. Some of the features are a Cross word puzzle, a Quiz on Church teaching, Church Symbols, Church Dictionary, and the articles seem to contain simple and sound teaching. For details, write direct to Anglican Press.

GREETINGS. We take this opportunity to express the hope that you are having a profitable Advent, and that you will have a truly Merry Christmas.

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